2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

224 825 mind) made by placing the forefingers on either side of the nose and calling into the hollow formed by the palms of the joined hands.[1]

224 411 The *Mósiro* are fast and accurate bowmen at close range, and there are few of them who have not accounted for more than one lion with this weapon. A *Mósiroi* at present in my employ is credited with having killed thirteen lions thus, three of them with one arrow. The arrows, of course, are poisoned,[2] and are discharged with a force that would, I feel sure, excite the admiration of a European toxophilite. A curious, crouching attitude is adopted when drawing the bow-string and the archer faces his target, not adopting the more usual position of standing at a right angle to it. The killing of a lion with the bow is not regarded as an event of especial importance and the carcass is often left to rot in its skin.

261 If trouble is in the wind, the *Mósiroi* will always make for the haven he knows best—the bush. There he will live, apparently quite independent of the products of civilisation, and in nowise inconvenienced by a total lack of water, for weeks at a stretch, returning (when the trouble has blown over) with a skin bottle or bag bulging with honey. I could not understand the apparent ability of the *Mósiro* to live for long periods in country I knew to be waterless until I had been introduced to what they laughingly said was "the dry-season water." This is an enormous tuber[3] with a skin like the domestic potato. Under the skin is a milky, sticky layer about half-an-inch in thickness. This surrounds the inner core, which is of the appearance and consistency of a raw potato, is slightly fibrous and very moist. When this is chewed (the residue is not generally, but may be, swallowed), it gives great relief to thirst. Squeezing or pounding one of these tubers over a cooking-pot will result in the accumulation of a surprising amount of quite

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[1] My predecessor at Kibaya shot two male lions which were "called" to a kill in this way by the *Mósiro*. He sat beneath a tree at a place where two lions had recently killed; the *Mósiro* mounted the tree and began calling. After a short time, one lion came to the kill (a goat) and was shot. The second lion came quite soon afterwards and was duly given his quietus.

[2] See the section devoted to Dorobo arms.

[3] This tuber, called *Kicherembwee*, is also known to the Kitšto Masai and is called by them *Ol-kiserimbwa*. This is a corruption of the *Mósiro* name, and the Masai freely admit that they learned of its existence from the Dorobo.

[824]

shares the *imbaret*, each house having its own 241
strip, the whole being surrounded by a thorn fence 423
which all help to make. Each is therefore a [351]
family or clan *imbaret*, and the group is an [614]
independent labour unit.

The grain crops are stored either in granaries 251
of Nandi type, or else in the loft (*tapot*) of the hut;
but as most of the crop is eaten before or soon 261
after it is reaped, and as the yields are not large
owing to the small areas planted, storage problems
are not yet acute. Further supplies of food are [937]
got (1) by purchase or exchange; (2) by begging [735]

[P.194, B]

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[548]

or working for it; (3) by prostitution.

Eleusine is made into beer as well as eaten; honey provides both food and intoxicant (*kiphetinik*), and salt is made by burning the leaves of *tepeyget* (*aemilia integrifolia*).

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Fig. 1 shows a clan-settlement, and the division of the *imbaret* among the four households which form it.

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The relationship between the various members of this settlement is shown in the table on page 195.

n^1, n^2 [see category 116, pp. 194 (c), 195 -- Analyst].